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HISTORY of Third Creek Church 1751-1935

HISTORICAL SKETCH

—OF—

THIRD CREEK CHURCH

—IN—

ROWAN COUNTY, N. C.

—BY THE—

HON. J. G. RAMSAY, M. D.

—READ AT THE—

CENTENNIAL, MAY 13TH, 1892.

—ALSO—

HISTORICAL ADDRESS

—OF—

REV. JOHN K. FLEMING

—AT THE—

CENTENNIAL OF THE BUILDING

JULY 24TH, 1935

BRADY PRINTING COMPANY
STATESVILLE, N. C.
1937

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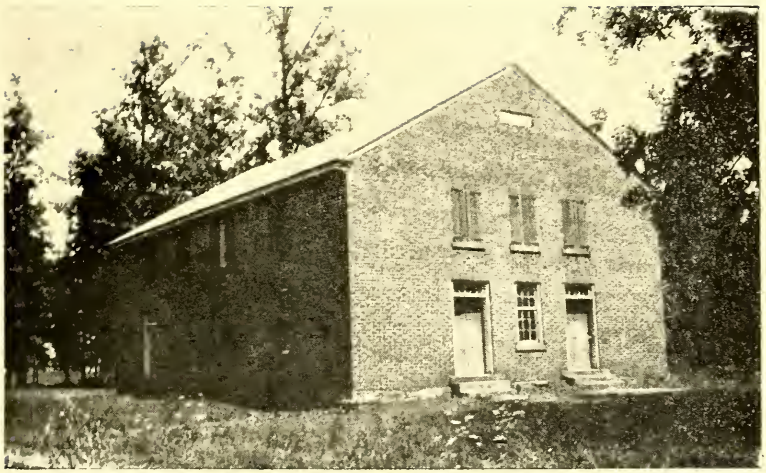
To
Dr Frank Porter Graham
from
Carrie Young Frank Scott
Oct 2, 1950, (Mrs O.J.)
Cleveland N.C.

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THIRD CREEK PRESBYTERIAN CHURCH

HISTORICAL SKETCH

From the most reliable data accessible to us we have arrived at the conclusion that Third Creek church was organized, at its present location, in 1792—one hundred years ago—probably in May of that year. We speak somewhat inferentially because the records of this church, prior to the year 1837, have been lost; and the records of Orange Presbytery, to which this church belonged before Concord was set off from Orange in 1796, were destroyed by fire at Hillsboro, in 1827, except one volume, embracing the years from 1795 to 1712, to which we have not had access.

That there was a place of preaching , probably, a meeting house or stand here or in this immediate vicinity, long before there was a church organization, is not a matter of any doubt. Almost the whole of the southern part of this State, from Duplin, near the mouth of Cape Fear River, to the Quaker meadows, then in Rowan, now in Burke county, was dotted over with Presbyterian settlements, in the early years of the last century. The Rev. Dr. J. Rumple, in his history of Rowan county (page 335) informs us that the Rev. John Thompson, who came into this region as early as 1751, and settled near Center church, and preached at Fourth Creek and various other stations in Rowan, for about two years, "had a preaching place near where Third Creek church now is." When the Evangelist, Hugh MeAden, traversed this section in 1755 he found Presbyterian settlements, meeting house and churches, along his route through Rowan, which then embraced the whole of the north-western part of the State. He preached at Thyatira, then called Cathey's meeting house; lodged with a Mr. Brandon, whom he styled one of his "own countrymen," with John Andrews, James Allison and John Luckey—men who may have worshipped here, and who doubtless worshipped at Thyatira, and Fourth Creek, at that time. Dr. J. R. B. Adams, of Statesville, has in possession a short manuscript, written by his

grandfather, James Adams, Sr., stating that he taught a school at this place, in 1764; and tradition says, the school house stood where the old session house was situated, which was inside of the grave yard, as at present enclosed. Dr. Adams also learned from his grandfather, through his father, that Andrew Morrison, who was reckoned one of the first elders of this church, and who resided near where Mr. John H. Carson now lives, attended church at Fourth Creek (now Statesville) when Rev. Elihu Spencer organized the church there, in 1764, and invited Mr. Spencer to preach at the school house here.

There was a preaching place and burying ground here before the Revolutionary war. One of the deacons of this church, Mr. Wm. A. Luckey, Jr., has in possession a collection of manuscript sermons, written by the Rev. Thomas Lyle, a seceder minister, and great grandfather of Mrs. Luckey. One of these sermons bears the inscription, "3rd Creek, May 10th, 1775," and was doubtless preached here at that time. It can scarcely be doubted that Dr. McCorkle of Thyatira, and Dr. Hall of Fourth Creek, who were ordained in 1777 and 1778, respectively, preached here during the closing years of the war for Independence. At any rate tradition informs us that after preaching on a certain sabbath, in the year 1781, volunteers were called for to meet Cornwallis, at that time invading the State. That there was a burying place here then also is attested by tomb stones still standing—one of which bears the inscription "June, 1776."

Organization.

Although we cannot, for the reasons given, fix upon the exact date of the church organization here, we learn from the first deed made to the congregation (the original copy of which is still preserved, and here today) that there existed here a meeting house, a session house, a graveyard, and a congregation of the Presbyterian faith on the fourth day of May, 1792. From that deed we extract as follows, viz:

"To all Christian people, to whom these presents shall come, Samuel Young of Rowan county, in the State of North Carolina, sends greeting. Kuow ye that the said Samuel Youug for and iu consideration of the love, affection and regard, which he hath and doth bear to the society of Christians, known by the name of Third Creek congation, in the county aforesaid, of the Presbyterian Faith, hath given, granted bargained, sold, aliened, enfeoffed and confirmed unto Samuel Luckey, George Niblock, Thomas Dickey, all of the said congregation in the county and State aforesaid * * * Trustees of said congregation, by Samuel Young appointed, and their successors in office, for the use and benefit of said cougregation, for the public worship of God, and burial of their dead, and to and for no other use, purpose or intent whatsoever, all that plot or messuage of ground, situated on the ridge betweeu Third and Fourth Creek, in the county and State aforesaid * * * containing in the whole, oue acre and uine square perches, includiug the now stauding meeting house, session house and grave yard; together with the liberty of using the water of the next adjoining spring, ou the south side of said meeting house * * * In witness whereof the the said Samuel Young hath hereunto set his hand and seal, the fourth day of May, in the year of our Lord, one thousand seven hundred and ninety-two.

SAMUEL YOUNG."

In the presence of
JAS. BRANDON, JR.,
SAMUEL WOODSIDE.

We fix upon the date of this deed, as the time when this church was organized, because at that time there was here a meeting house, a session house, a grave yard and a congregation of the Presbyterian faith with Samuel Luckey, George Niblock, Thomas Dickey and doubtless others, members of the same; and that there was a session it is fair to infer, from the existence of a session house. These were all that were essential to a church organization. Samuel Young died in 1793. He was a liberal, gifted, benevolent and patriotic man.* Dr. Rumple, in his history (page 132) says: "Mr .Young evinced his Presbyterianism, in his will, by providing a sum to purchase for each of his children a Bible and a Westminister Confession of Faith."

Pastors and Supplies.

The Rev. Joseph Dickey Kilpatrick was the first pastor of Third Creek church of which we have any knowledge. Tradition says, he was born near Poplar Tent, Cabarrus county, in this State, October 8, 1763, and that his childhood and youth were spent there, and in the Waxhaw settlement in

*See Wheeler's History of North Carolina, pp. 359, 379.

South Carolina. In the latter place he received most of his classical education, probably, at the Humphrie Academy, where, it is said, he and Andrew Jackson were contemporary students. While there, about the time he attained his majority, Mr. Kilpatrick married Miss Margaret Dickey, and soon afterwards returned to Rowan in this State. Feeling called to preach the Gospel, he commenced the study of theology under the direction of Rev. James Hall, D. D. We are not informed when he was licensed and ordained. His ordination, however, was after he had attained his twenty-ninth year, and must have occurred in 1792, or in the early part of 1793, as his name appears for the first time on the roll of the Synod of the Carolinas, in the fall of the latter year. (Foote's sketches, page 338). He settled about one and a half miles northeast of this church, on the land now owned by Mr. James F. Johnston, where, in addition to his pastoral duties, he taught a classical school in the early part of this century. No vestige now remains of the building in which he lived except a few of the foundation stones.

Mr. Kilpatrick preached at Joppa (now Mocksville) and at Old and New Unity, and Back Creek, in connection with Third Creek. He was released from Joppa in 1796; from Old Unity in 1800; from New Unity in 1825 and from Back Creek and Third Creek only by his death, which occurred Sept. 20, 1829, in the 66th year of his age. His son, the Rev. Josiah J. Kilpatrick preached his funeral on the 7th of the next month, from Exodus xxxiii, 18, "I beseech thee, shew me thy glory." His remains lie in yonder graveyard, immediately north of the place where the old log church then stood and just behind the pulpit in a spot said to have been selected by himself. A plain, upright marble marks the place inscribed "for 35 years pastor of Third Creek church." Mrs. Kilpatrick survived him until 1834, when her remains were laid near his side.*

*Mr. Kilpatrick died while absent from home in company with his wife, who was not able to attend the funeral. The funeral cortege arrived late in the evening at the church, and the people held "the wake" there for the night. No minister being present next day, the large concourse of people interred the body with appropriate religious services of their own.

On the 8th of April, 1830, Concord Presbytery met at Thyatira, and passed the following preamble and resolution:

"Whereas, it has pleased the Great Head of the church, to remove by death, since our last stated sessions, our aged and worthy brother, Rev. Joseph D. Kilpatrick; Resolved, That Presbytery with due submission to the Divine will, express their veneration for his memory; and for his piety, zeal and fidelity now manifested in his long and successful labors in the church of Christ."

The Rev. William Henry Foote, in his sketches of North Carolina (page 359) speaking of Third Creek, says: "It has been from the first a flourishing congregation. Under the pastoral labors of the Rev. Joseph D. Kilpatrick, it enjoyed numerous times of refreshing from on High. While McCorkle stood in doubt about the great excitement, which began in 1801, in Orange, Kilpatrick's heart grew warm, and with many of his people he went to take part in the great meeting in Randolph. * * * It is evident that they (i. e. the excitements and exercises) never gave him any trouble. If he could only see his people cultivating what he esteemed a proper religious feeling, it mattered little to him what external motions came with it. Some little time before his death, at a communion service in his congregation, a great excitement prevailed, and as cries for mercy and prayer arose on all sides of the house, during an interval of preaching, the old gentleman, witnessing the excitement for a time, turned to a young gentleman from Virginia and said, "It does my heart good to hear these young people pray so."

In the spring of 1797 Concord Presbytery met at Sugar Creek and appointed Mr. Kilpatrick commissioner to the General Assembly, and on the 26th day of September, of same year, it held its sessions here, for the first time. Mr. Kilpatrick was chosen Moderator and Thomas Porter represented this church as its Elder.

After the death of Mr. Kilpatrick the congregation was vacant for about a year. In October, 1830, the Rev. Andrew

Y. Lockridge, a licentiate of Lexington Presbytery, Va., visited the congregation upon invitation, and on the 25th of May, 1832, was ordained and installed pastor of Third Creek and Back Creek, one-half of his time at each church. This connection continued until 1837, when Back Creek employed him for the whole of his time.

Camp meetings were common in the country congregations of the Presbyterian church in those days. One was held here in October, 1831, at which five or six preachers were present, viz: Revs. P. J. Sparrow, Thomas Espy, Wm. A. Hall, Henry N. Pharr, Stephen Frontis, and probably Mr. Lockridge. The preaching in the old log church and the meetings at the tents for prayer, praise and exhortation, vividly impressed the youthful mind of the writer, who was present, and were, doubtless, the source of much good to all who participated.

In 1833—during Mr. Lockridge's pastorate—steps were taken to build a new house of worship, and the old meeting house, (probably the first one ever erected, and still standing in 1792, inside of the graveyard, as now enclosed) was removed, and with it the pulpit canopied by its sounding board, and fronted by the desk of the precentor, who led the music, passed away forever; and the present more commodious brick edifice was erected. Jacob Krider, William B. Wood, Moses Graham, Jesse D. Johnston and Abel Graham were appointed to raise funds, and contract for the building. The original subscription paper is still preserved, and shows amounts pledged, ranging from one to one hundred dollars. The brick was made by the congregation near Mrs. Baker's mill, on land now owned by Mr. John W. Steele, and the church was completed and opened for worship in 1835.

In February, 1837, the congregation secured the services of the Rev. J. M. H. Adams, for the whole of his time. Mr. Adams was a native of South Carolina, and at that time a member of Morganton Presbytery, in this State. His pastorate continued—with an exception of a brief interval, when

he removed to Asheville—until 1851, when he returned to the bounds of Bethel Presbytery, in his native State, where he died several years afterwards. Mr. Adams occupied a warm place in the hearts of the Third Creek people; and such was the anxiety for his return from Asheville, that they sent their wagons all the way to that town and reinstated him and his family here, free of any expense to him. He was regarded by all as a genial and social gentleman, and gifted and eloquent preacher.

In September, 1838, the Synod of North Carolina met in this church. This event is an epoch in its history, and is gratefully remembered by those—few indeed—who are still spared. The Rev. Stephen Frontis was Moderator, and Abel Graham the elder from this church. In the fall of 1847 another camp meeting, and the last one remembered, was held here. This was about the time of Mr. Adams' temporary removal to Asheville. It was, doubtless, productive of much good, but particulars cannot be given, as the writer was absent from the State at the time, and but little is remembered of what transpired by the few who survive.

During the first six months of 1852, the church, in connection with Fifth Creek, was supplied by Rev. E. L. Cochran, a licentiate, from Virginia.

In May, 1853, the Rev. S. B. O. Wilson, having resigned his Professorship in Davidson College, became joint pastor of this church and Fifth Creek. He settled in Iredell county, on "the Hayne's place," now owned by Mr. George F. Shepherd. During the latter part of his pastorate, this church secured all his time. The church prospered greatly under his ministrations. In October, 1854, twenty-six additions, white and colored, were made to the church. When he left, September, 1860, for another field of labor in Tennessee, our church membership reached 273—it highest number. This venerable father still lives and preaches occasionally. Full of faith and good works, he calmly awaits the summons to rest from his labors.

During three years immediately following Mr. Wilson's removal, we were supplied, for the greater part of the time, by the Rev. G. D. Parks, now in Mecklenburg Presbytery.

In the year 1863, the Rev. G. R. Brackett, D. D., then a licentiate from South Carolina, accepted an invitation to visit us. During the following year he became pastor of this church and Unity. Our call was for three-fourths of his time, and during those war times, we promised "four hundred dollars to be paid in bread-stuffs at old prices." He remained with us until April, 1867, when he was dismissed to Harmony Presbytery, South Carolina.

From 1867 to 1869, inclusive, we were supplied, in connection with Unity, by the Rev. W. A. Wood, D. D. Those were times of unrest and apprehension, and consequently of great change. Most of our colored members—and they were numerous—withdrew, as they did from other churches, to organizations of their own. A large number also, of our own white communicants removing to Statesville and other towns, about or shortly after the time Mr. Wood left, greatly weakened us. But we were still left, considering the times, in a reasonably prosperous condition.

And here, we wish to call attention to the fact that at the installation of Deacons, which, if we remember correctly, took place, for the first time, in 1869, a resolution, introduced by the writer, was adopted in a congregational meeting, declaring "that Deacons and their successors in office shall also be *ex officio,* the Trustees of the church." This fact is not a matter of record, but is important in a legal point of view.

Fro m1870 to 1873 the church was supplied, occasionally, by licentiates and other invited ministers, but for the greater part of the time by Rev. E. F. Rockwell, D. D. In October of the latter year Rev. J. B. Mack, D. D., held a protracted meet- here, which greatly revived the church, and resulted in the addition of 46 members to our roll of communicants.

In the fall of 1873, the Rev. R. W. Boyd, from South Carolina, visiting this church and Unity, accepted calls from

them and in 1874 became their joint pastor. He continued as such, until 1878, when he withdrew to Franklin and Unity.

During the next four years, from 1879 to 1882, inclusive, the Rev. A. L. Crawford gave us half of his time, as stated supply. Residing in Mocksville, he divided the other half between that church and Bethesda. During a protracted meeting held here in the fall of 1879, conducted almost entirely by Mr. Crawford, 68 names were added to our roll of communicants—the largest number, remembered by us, as the result of any one meeting, held at any time, in this church.

In October, 1883, Rev. A. Walker White accepted a call from this church and Fifth Creek, and remained until January, 1887, when he removed to Texas. During his pastorate a neat and comfortable manse was erected by this congregation, at Elmwood, on a lot generously donated by Mr. Geo. F. Shepherd.

In December, 1887, Mr. White was succeeded by Rev. T. J. Allison, who, in addition to Third and Fifth Creek, became Pastor also of the new church, Elmwood, besides preaching occasionally at the new chapel at Cleveland. In May, 1891, he removed to Georgia, to enter upon evangelistic work in Savannah Presbytery.

Our present Pastor, the Rev. R. S. Arrowood, commenced his labors in the field left vacant by Mr. Allison, August 1st, 1891.

It thus appears that during the past one hundred years, Third Creek has had eight regular Pastors, who have preached, as such, seventy-seven years, an average of nearly ten (9⅝) years to each. About thirteen of the remaining years were taken up by stated supplies, and the remaining ten by invited ministers and appointees of Presbytery. And it is not believed that any entire year of the past hundred has passed without more or less preaching in this church. For all of which let us thank God and take courage.—Acts xxviii—15.

Ruling Elders.

For reasons already given, it is not positively known who were the first Elders in this church. The tradition that Andrew Morrison, to whom allusion has been made, was one of the very first seems to be well authenticated.

There is a tradition also, among the descendants of Samuel Luckey, George Niblock and Thomas Dickey, who, as we have seen, acted as trustees in 1792, that they were also Elders. Samuel Luckey was, probably, a grand uncle of one of our present Deacons. George Niblock was the great-grand-father of five of the members of our church, bearing his name, and Thomas Dickey was the father of the late Mrs. David Waddell, and it is said was an active church man in his day.

Thomas Porter, who died in September, 1800, and whose remains lie in our graveyard, and upon whose tombstone is inscribed the words, "In whose death his family, his friends, the State and the church sustained a loss," was without doubt an Elder, and as such, represented this church in Presbytery when it met here in 1797. The writer feels grateful for the fact that Mr.Porter was his great-grand-father on his mother's side.

James Graham, whose name appears on the records of Presbytery in 1798, 1807, 1826 and subsequently, was, in all probability, the James Graham known to have been an Elder for years, time out of mind, before his death, which occurred in 1834. We allude to the father of Abel and Porter Graham, both deceased, and the grand-father, on the mother's side of the Rev. R. Z. Johnston, and the writer. In 1798 Mr. Graham was 35 years old, and if an Elder then, he must have been one at the organization of the church, or shortly after.

Previous to the year 1820, the names of John Witherspoon, James Rutlidge, Benjamin Brandon, John Dickey, James Montgomery, Thomas Cowan, Thomas Dickson, Andrew and Robert McNeely, Andrew Knox, and of others famil-

iar to us, appear in the records of Presbytery, as Elders. But whether any of them were from this church, we have not been able to ascertain.

The name of Robert Johnston, who was an acting Elder up to the time of his death, which occurred November, 1841, and who was the father of the Rev. R. Z. Johnston, appears on the roll of Presbytery, for the first time, in 1821, and that of Abel Graham, for many years clerk of session, and in 1837, Steward of Davidson College, appears there likewise in 1823. Henry C. Burke, who died October 29th, 1832, in the 49th year of his age, is known to have been an Elder by those still living.

In 1834, we find the name of William B. Wood, the father of Rev. William A. Wood, D. D., and in 1835, that of Rufus H. Kilpatrick, son of the Rev. Joseph D. Kilpatrick, on the roll of Presbytery, for those years. Mr. Kilpatrick was clerk of Session from 1837 to 1842, about which latter time he removed to Alabama, where he died several years ago. Mr. Wood, a useful Elder, and one of the substantial men of the church, serving as Treasurer for many years, succeeding Mr. Kilpatrick as Clerk of Session, and continued as such for nearly twenty years before his death, which occurred October 23rd, 1853.

In addition to the name of Messrs. Johnston, Graham, Wood and Kilpatrick, just noticed, we find also the names of Jacob Hughey and Benjamin Phifer recorded in our church book, in 1837; but we find no record anywhere about the election or ordination of any of them. Mr. Hughey died November, 1885, and Mr. Phifer in November, 1882. These fathers served their church and generation well, and were, in many respects, models of prudence, modesty and piety.

In 1842, Jacob Krider, father of Rev. B. S. Krider, deceased, Matthew L. Steele and Aaron V. Cowan were added to the Eldership. These faithful fathers have also fallen "on sleep." Mr. Steele died January, 1846; Mr. Cowan, January,

1850; and Mr. Krider, October, 1874, at the advanced age of 86 years.

In 1846, Thomas A. Burke and Rufus M. Roseborough were elected and ordained. Mr. Burke—a wise and prudent counsellor—after serving about twenty-two years, removed his family to Statesville in 1868, where he died November, 1881. He never removed his membership from Third Creek, and his remains lie, with those of his fathers, in our graveyard. Mr. Roseborough was a graduate from our State University, in the class of 1832. His capacity for usefulness was great, and was modestly and efficiently used. He acted as clerk of Session for about sixteen years previous to his temporary removal to Lenoir. He served as an Elder about thirty-two years, and at his death, which occurred January 30th, 1878, he left valuable manuscripts which have enabled us, as we trust, to rescue much of the history of our church from oblivion.

In 1854, John D. Johnston and James G. Ramsay, M. D., were elected and ordained. It has pleased a kind Providence to spare us in this official capacity for nearly thirty-eight years. Mr. Johnston, we regret to say, on account of bodily infirmity, has not been able to meet with the Session more than once or twice for several years past, but we are all glad to see him able to be present with us to-day

In 1866, John E. Poston and William L. Steele were added to our number. Mr. Poston—an earnest and good man —removed to Statesville, and died there shortly afterwards, on the 21st of August, 1876. His remains are also interred here. Upon the temporary removal of Mr. Roseborough to Lenoir in 1870, Mr. Steele was chosen clerk of Session, and served in that capacity about fourteen years.

In 1884, Robert N. Fleming, John H. Carson and Benj. F. Phifer were elected and installed, and, Mr. Steele resigning his position as clerk, Mr. R. N. Fleming was chosen to fill it. The Session, at present, consists of

John Dickey Johnston, 1854

James Graham Ramsay, 1854.
William Locke Steele, Sr., 1866.
Robert Nesbit Fleming, Clerk, 1884.
John Houston Carson, 1884.
Benjamin Franklin Phifer, 1884.

Trustees and Deeds.

Our church records do not show who were Trustees until the time when the office of Trustee was consolidated with that of the Deacon. This was probably due to the fact that the former was considered a secular rather than a religious office. Hence, the earlier Trustees seem to have been appointed by those making deeds to the congregation, and hence also, when the congregation came to choose Trustees, persons were sometimes selected who were not members of the church.

That it may be seen who have acted as Trustees, it is necessary to resume our narrative of deeds, as these alone show who the Trustees have been.

It is not necessary to recur to the deed made by Samuel Young in 1792, except to note the fact that Samuel Luckey, George Niblock and Thomas Dickey acted as Trustees by his appointment.

In 1817, "Caleb Webb, son of Daniel Webb," deeded one quarter of an acre of land, adjoining that deeded by Samuel Young, to William Gay, Robert Johnston, and Benjamin Knox, as Trustees.

In 1825, a deed for two and a half acres, was made by Samuel Young, a descendant of the Samuel Young who made the deed in 1792, to Robert Johnston, Henry C. Burke, John Waddell, Joseph Chambers and Abel Graham, as Trustees.

In 1834, two deeds, one for seven-tenths of an acre, and the other for three and eight-tenths acres, were made by W. B. Wood to Matthew L. Steele, Wm. P. Graham, William Burke, Lemuel D. Johnston and Joseph Chambers, Trustees, not, it will be observed, *as* Trustees, as in the foregoing deeds.

In 1841, John Irvin deeded three and three-fourths acres, to Matthew L. Steele, Wm. P. Graham, Joseph Chambers, Joseph Irvin and William Burke, Trustees.

In 1846, John W. Johnston and his wife, Eliza, deeded two and a half acres and twenty-six square poles, to David Waddell, Wm. P. Graham, Joseph Irvin, Moses D. Kilpatrick, John Luckey, Silas Phifer and Rufus D. Johnston, Trustees.

In 1884, George F. Shepherd and his wife Mary L., donated one acre, lying in Elmwood, to John G. Fleming, John W. Steele, William A. Luckey, John N. Phifer and Robert N. Fleming, "Deacons and Trustees."

In 1887, a donation of three acres, adjoining and lying north of our other church lands, was made by Joseph C. Irvin and his wife, M. Kate, of Statesville, to John W. Steele, William A. Luckey, John M. Cowan, Julius A. Lyerly, J. A. Wolfe and J. N. Phifer, "Trustees and officers."

These deeds and donations secure to the church about twenty acres, all lying in a body, except one acre in Elmwood.

We have not been able to learn the names of all who acted as Trustees, during the years intervening the execution of these deeds, but it is known that J. D. Johnston, J. G. Ramsay, M. D., J. K. Graham, Wm. P. Burke, and perhaps others, served part of the time.

Deacons.

In the year 1869, when the office of Trustee was combined with that of the Deacon, by the vote of the congregation, above noted, John G. Fleming, Charles C. Krider, John W. Steele, John N. Morgan and William F. Hall were elected, ordained and installed Deacons and Trustees. In 1877, William A. Luckey, John N. Phifer and Robert N. Fleming were added, Messrs. Hall and Morgan having removed to Statesville, and Mr. Krider to Salisbury, (where he died recently) and Mr. Robert N. Fleming, being transferred to the eldership, Messrs.

J. A. Lyerly, J. M. Cowan, and J. A. Wolfe were also added in 1884. Mr. Wolfe having withdrawn to Elmwood, and Mr. John G. Fleming and Mr. Cowan and Phifer having passed over the river to their reward, Mr. J. W. Foster, who had been a member and Deacon in Fifth Creek Church, was elected and installed in February of this year, 1892.

The Diaconate, at present, consists of

John Wilson Steele, 1869.
William Anderson Lucky, Jr., 1877.
Julius Alexander Lyerly, 1884.
James Washington Foster, 1892.

Territory and Churches.

So far as we have been able to learn, Third Creek was the only church of any denomination between Thyatira and Bethany, and Fourth Creek, Old Unity and Joppa, in 1792. Third Creek, Unity and Joppa were organized about the same time. Joppa, now called Mocksville, was situated about one mile northwest of that town. Old Unity, now called Unity, was until 1800, when it was removed, situated about four miles east of its present location. Third Creek was cut off from Thyatira, Fourth Creek and Bethany, and embraced all the territory, within the above designated limits. At present there are within those limits four white and four colored Presbyterian churches, not including Third Creek itself, and the new chapel at Cleveland. Also, one Episcopal, one Methodist, one Lutheran and two Baptist white churches, and three Methodist colored churches—sixteen in all of different evangelical denominations, and so far as the white and colored churches are concerned, of different ecclesiastical connections. Adding the colored to the white Presbyterian, and including Third Creek and Cleveland Chapel—which will doubtless, soon become an organized church—we have now ten churches of the Presbyterian faith, where we only had one a hundred years ago. An addition of only one church to our number every ten years, shows a rate of progress sufficiently deliberate.

Ministers—Children of the Church.

It will strike every reflecting mind, as one of the more important statements of this narrative, that eight Presbyterian ministers of the Gospel have gone out from this congregation, having belonged to its membership or been born within its limits. Their names are Josiah J. and Abner Kirkpatrick, Robert A. and Thomas P. Johnston, William H. Johnston, Barnabas S. Krider, Willam A. Wood, D. D., and Robert Z. Johnston.

Only two of these, Dr. Wood, and Rev. R. Z. Johnston, are still living, and permitted to participate with us on this interesting occasion. It would be edifying and inspiring to trace the lives of those who have passed away, and to lay a fresh wreath upon their graves, but that is impossible. The remains of only one of them—the lamented Krider—about whose memory many tender emotions still cling, lie in the same enclosure, with those of the venerated father Kilpatrick. Wherever those of the others lie we believe they have only fallen asleep, to rise at the resurrection of the just.

But important and edifying as these statements may be, it might be more important still to inquire, if time would permit, why it is, that all of these ministers went out from us during the first seventy of the past hundred years, and none during the past thirty?

Characteristics.

Practical piety and devotion to the church were, preeminently, characteristic of the great majority of the members of this church, in the past and preceeding generations. With them, private, family and public prayer, was the rule. Catechetical instruction of children and colored servants, was not neglected, especially on the Sabbath. The sanctity of the Sabbath was strictly observed, and visiting on that day, except among near relatives, or to relieve the sick, was neither approved nor practiced. The Sabbath School, the Bible class,

and monthly concert for prayer were faithfully attended by young and old; while scarcely any stress of weather prevented a large attendance of women and children, men and boys, from the remotest parts of the congregation, whenever the church was opened for preaching, prayer or praise.

Once or twice a year, generally before communion seasons, the roads leading to the church, the church itself, the graveyard, and the arbor and stand where services were held when the congregation was too large to be seated in the church, were all repaired, cleaned up and put in order. The galleries of the church were generally well filled with colored people on the Sabbath, and especially on communion occasions. Communicants were served after tokens were given, seated at long tables, covered with clean white linen. The white people preceded the colored in the order of communing, and made room for them, without unnecessarily leaving the church themselves, when the tables were served within the body of the church.

I have seen these long hand woven table cloths C.F.S.

Music was cultivated in social circles, not for recreation alone, but as a preparation for the services of the sanctuary. Card-playing and dancing were generally tabooed by the more refined as sensual and sinful. The manufacture of whiskey, and especially of brandy, was common, but indulgence in the use of spirituous liquors seldom went to the point of hilarity. Their manufacture and the morning dram and social glass became less common until, eventually, entire abstinence became the rule with the more exemplary church members.

Schools and academies, taught by the best of scholars—by such Pastors as Kilpatrick and Adams, and such instructors as Profs. M. D. Johnston and Archibald Neely—were well patronized, and the training of the young men for the gospel ministry was regarded as preparation for the highest earthly honor.

Encouragements.

The generation of the past has done its work, and in the main, has done it well. It has placed us on high, vantage

ground; but it has not done our work. Each generation has its own special and peculiar work to do, else one generation would not pass away and another come. The blessings of men, churches and nations are conditioned upon activity and fidelity. The slothful come to want; the unfaithful to grief. If we would do our work, and do it well, we must be up and at it to-day, for perhaps to-morrow, certainly the third day, we must "go hence."

As a church, it is true that we have lost many valuable members by death and removals since the late war. The names of the Waddells, Chambers, Brandons, Kerrs, Postons, Burkes, Halls, Irvins, Kriders and others have nearly or entirely disappeared from our church roll. But we do not despond. Our loss has been the gain of the other churches. We have lost, recently, more than a score of members by the organization of Elmwood. But should we not rejoice rather than complain? New organizations, when judiciously located, are only the advance guards of the grand army, and their campfires light up the highway of the conquering hosts of the Lord in their onward march. But, if we have had seasons of loneliness and apprehension we have had refreshing times of encouragement, as well. Times when sinners flocked to our sacred portals, "as doves to their windows," and when members, by the score, have been added to the church. And, to-day, with a church membership of one hundred and twenty, officered, as we have seen, by six Elders and four Deacons, all under the leadership of a faithful Pastor; with a Home Missionary Society of men, and Foreign Missionary Society of women, with a Sabbath School for children and adults, with the inspiring memories of the past, and above all, with the promises of a covenant-keeping God to sustain and cheer, we have the capacity for much good, and the highest incentives to go forward. "Let us then not be weary in well doing, for in due season we shall reap if we faint not."—Gal. VI:10.

And now, may "the Lord our God be with us as he was with our fathers; let him not leave us, nor forsake us; that He may incline our hearts unto Him, to walk in all His ways and

to keep His commandments, and His statutes, and His judgments, which he commanded our fathers.''—I Kings VIII:57-8.

THIRD CREEK CHURCH, MAY 13, 1892.

The centennial exercises, held in the church to-day, were commenced with singing by the choir, reading of the scriptures by the Pastor, Rev. R. S. Arrowood, prayer by the Rev. W. R. McLelland, and an address of welcome by Mr. J. B. Johnston.

The historic sketch, prepared by Dr. J. G. Ramsay, and herewith published, by request of the session, was then read by him. The Rev. W. A. Wood, D. D., of Statesville, who was born and raised in this congregation, followed in a short address, devoted mainly, to a resume of the early impressions made upon his mind when a boy attending this church—the unusual dignity, gravity and politeness of the older members; the zeal, piety and reverence manifested in their worship and every day life, and the readiness with which they responded to the calls of duty. He touched also upon some of the more important events connected with the history of the church, notably to the meeting of Synod here in 1838, and to the eloquent sermon of the Rev. John Breckenridge and its substantial results on that occasion.

Recess being announced, the large audience of perhaps a thousand persons, repaired to the grove and partook of an ample and elegant public dinner.

The afternoon exercises embraced addresses by the Rev. R. Z. Johnston, of Lincolnton, who was also born and raised in the congregation, and the Rev. R. S. Arrowood. Mr. Johnston traced the early settlement of this State by French refugees; the Protestant principles introduced here by them; the amalagamation of their doctrines with those of the Scotch Irish and Welsh, who afterwards settled here, and their propagation to the present day. He then showed what Presbyterianism had done, and what it could do—the purity and conservatism of its safe-guards, and the strength it had in its Eldership.

Mr. Arrowood followed—treating mainly but briefly, of the spirit of unrest pervading the country, the various causes assigned for it, and the only sovereign remedy, which is, ''to bring the practice of the world into conformity to the teachings of divine revelation.'' The choir then sang ''God be with you till we meet again,'' and the exercises were closed with prayer and benediction by the Pastor.

The weather was fine; the music good; the order excellent; the speeches appropriate and edifying; the reunions numerous and joyous; and the occasion altogether too memorable to be soon forgotten.

J. B. JOHNSTON, Secretary.

SOME HIGH POINTS IN THIRD CREEK HISTORY

1. Regular Preaching Services were conducted near where Third Creek Church now stands by Rev. John Thompson as early as 1751.

2. When the General Assembly of the Presbyterian Church in the United States of America was organized in 1789, Third Creek was already an organized Church.

3. Third Creek has had sixteen Pastors and eight Stated Supplies.

4. Fourteen Sons from Third Creek have entered the Gospel Ministry, and two of her daughters have gone into Mission Service.

5. When Davidson College was established in 1837 Third Creek's Pastor and one of its Ruling Elders were among the petitioners to the State Legislature asking for the College Charter. They were members of Davidson's first Board of Trustees.

6. Within the bounds of Third Creek Congregation is the maternal ancestral home of James Knox Polk, one of the Presidents of the United States. This is the home now of Ruling Elder, R. H. Knox.

7. In Third Creek Cemetery is the grave of the noted Teacher, Peter Stuart Ney, believed by many to have been Marshal Ney of France.

PREFACE

At a meeting of the Session of Third Creek Church May 12, 1935, definite plans were made for the observance of the One Hundredth Anniversary of the present CHURCH BUILDING. A Committee was appointed and authorized to make all necessary arrangements, such as fixing the date, arranging the program, etc., etc. The Committee as appointed, consisted of—

C. R. Wood, T. A. Niblock, R. H. Knox, Henry R. Phifer, Mrs. Fannie White Moore, Mrs. Margaret Hix, Mrs. Annie Fleming, Miss Sallie Niblock.

The Committee selected July 24, 1935, as the day for this celebration, and invited John Kerr Fleming to prepare a History of Third Creek Church, bringing it down to the present. In response therefore to the invitation I have gratefully tried in my own way to prepare this paper. It is hoped that the study and research made through many sources will be the means of preserving for the present and for future generations many interesting facts in the life of this old historic Church. Delay in printing has been due to the need for additional time in gathering some important facts desired. The main body of the paper, however, was read at the Centennial celebration on the above named date.

Valuable information has been obtained from the following sources—

Sessional Records of Third Creek Church, 1837-1935.

History of Rowan County, by Dr. Jethro Rumple.

Race Elements In The White Population of North Carolina, by Dr. R. D. W. Connor.

Foote's Sketches of North Carolina.

Historical Sketch of Third Creek Church, by J. G. Ramsay, M. D.

History of Thyatira Church, by S. C. Alexander, D. D., and T. W. Lingle, Ph.D.

The Prophet of Zion Parnassus by James F. Hurley and Julia Goode Eagan.

History of Back Creek Church, by S. C. Alexander, D. D. and John K. Goodman.

History of Fourth Creek Church, by E. F. Rockwell, D.D.

Pioneer Presbyterian Preachers of Piedmont North Carolina, by I. S. McElroy, D.D.

The Communion Token, by Mrs. S. M. Tenney.

The following material filed at Montreat, N. C.—

Records of Concord Presbytery,

Printed Minutes of The Synod of North Carolina,

Volume I Minutes of the General Assembly 1789,

Story of The Token, by Robert Shields,

History of Fayetteville Presbyterian Church—Mrs. C. Rankin.

A number of friends have kindly given me valuable assistance in collecting information, and to them I am deeply grateful. They are—

Dr. G. C. Kilpatrick, Mobile, Alabama;

Rev. E. D. Brown, D.D., Pastor of Third Creek Church, and Stated Clerk of Concord Presbytery;

The following members of Third Creek Church—Mr. C. J. Fleming, Mrs. C. J. Fleming, Mr. W. W. Fleming, Mr. S. E. McNeely and Mr. C. R. Wood;

Rev. John W. Foster, Pastor of the Cooleemee Presbyterian Church, Cooleemee, N. C.;

Rev. Horace Cowan, Pastor of Elberon Pres. Church, Cincinnati, Ohio;

Mrs. Q. J. Scott, Cleveland, N. C.;

Rev. C. E. Raynal, D.D., Pastor of The First Presbyterian Church, Statesville, N. C.;

Dr. S. M. Tenney, Mrs. S. M. Tenney, and Miss Annie Belle Hill at the Historical Foundation of Presbyterian and Reformed Churches, Montreat, N. C.

Mount Airy, N. C., July 15, 1937. J. K. Fleming

MINISTERS WHO HAVE SERVED THIRD CREEK CHURCH

I. Ministers Who Preached at Third Creek Before The Church Was Organized—

Rev. John Thompson 1751-1753
Elihu Spencer 1764
Thomas Lyle 1775

II. Pastors of The Church—

Rev. Samuel E. McCorkle, D.D. 1788-1789
Joseph Dickey Kilpatrick 1793-1829
Andrew Y. Lockridge 1832-1837
J. M. H. Adams 1837-1851
S. B. O. Wilson, D.D. 1853-1860
G. R. Brackett, D.D. 1863-1867
R. W. Boyd 1873-1878
A. Walker White 1883-1887
T. J. Allison 1887-1891
Robert S. Arrowood 1891-1904
T. H. Spence 1905-1909
Dougald Monroe 1911-1916
J. T. Hall 1918-1920
G. H. Elmore 1921-1922
J. E. Robinson 1923-1928
E. D. Brown, D.D. 1929

III. Stated Supplies—

Rev. E. L. Cochrane 1852
G. D. Parks 1861-1863
W. A. Wood, D.D. 1867-1869
E. F. Rockwell, D.D. 1870-1873
A. L. Crawford 1879-1882
Cornelius Miller 1909-1910
J. L. Yandell 1916
A. E. Wallace 1917

RULING ELDERS OF THIRD CREEK CHURCH

I. Probable Elders—Possibly were Elders when the Church was organized or soon after—

Samuel Young—An early Elder at Thyatira.

Andrew Morrison—Reckoned as an Elder.

Samuel Luckey, George Niblock, Thomas Dickey—First Trustees of Church in 1793.

II. Recorded Elders—

Thomas Porter, James Graham—In Presbytery's Minutes.

Abel Graham	-1837
Robert Johnston	-1841
Henry C. Burke	-1832
William B. Wood	1832-1853
Rufus H. Kilpatrick	1835-1842
Jacob Hughey	-1855
Benjamin Phifer	-1882
Jacob Krider	1842-1874
Matthew L. Steele	1842-1846
Aaron V. Cowan	1842-1850
Thomas A. Burke	1846-1881
Rufus M. Roseborough	1846-1878
John D. Johnston	1854-1892
James Graham Ramsay	1854-1903
John E. Poston	1866-1876
William L. Steele	1866-1902
Robert N. Fleming	1884-1893
John Houston Carson	1884-1925
Benjamin F. Phifer	1884-1909
John Varner Niblock	1893-1900
Rufus Milton Roseborough, Jr.	1893-1898
Nathan Neely Fleming	1893-1902

J. Washington Foster 1902-1905
T. C. Niblock 1903-1931
Joseph Irvin Steele 1906-
William Locke Steele 1906-
S. K. Carson 1917-1920
Round Holman 1917-1920
W. W. Fleming 1925-
S. E. McNeely 1930-1935
R. H. Knox 1932-
T. A. Niblock 1932-1935

DEACONS WHO HAVE SERVED THIRD CREEK CHURCH

	YEAR OF ORDINATION
John Giles Fleming	1869
William F. Hall	1869
Charles C. Krider	1869
John W. Steele	1869
John N. Morgan	1869
William A. Luckey	1877
John N. Phifer	1877
Robert N. Fleming	1877
J. A. Lyerly	1884
J. M. Cowan	1884
J. A. Wolfe	1884
J. Washington Foster	1892
James Cowan Graham	1893
Thomas Cowan Baker	1893
John Brevard Johnston	1893
John S. Knox	1899
Henry W. Wilhelm	1899
C. J. Fleming	1910
F. A. Niblock	1910
James Turner Graham	1917
T. A. Niblock	1917
C. R. Wood	1917
R. H. Knox	1925
W. R. Current	1925

HISTORY OF THIRD CREEK CHURCH

Today we review the work of a Church that is truly great, and as we ponder the fine record of Old Third Creek Church we shall be thinking not alone of her activities, but beyond that, of her noble spirit that has for nearly two hundred years been going into the making of Christian faith and character. And so, standing here on this sacred spot where our fathers for generations have worshipped and served God, let us ask—What have been their ideals, their aspirations, their hopes and desires? If we may but get a vision of the heroic spirit and faith that have gone into the origin and work of this Church, we may indeed see clearly the ideals of the fathers.

PIONEER DAYS

How old is Third Creek Church? When was it organized? These are questions which we hear from time to time. They are, however, more easily asked than answered. Yet, it is safe to say that the work of this Church is much older than its actual organization. For a long while it was generally believed that 1792 was the year in which Third Creek was organized. It is now definitely known from records of the General Assembly that this was an organized Church several years before 1792, but exactly how long before, probably cannot be determined.

Rowan County was set off from Anson in 1753 and was then in a condition of rapid development. In those years two streams of Scotch-Irish Presbyterians were pouring steadily into this section of Piedmont Carolina, many of them settling in this part of Rowan. One stream came directly from the Province of Ulster in North-Ireland. In that group was Samuel Young who came to this country in 1748, settling on land less than a mile from this spot. It was he in 1792 gave to Third Creek Congregation its first deed of land. Other groups of Scotch-Irish came year after year from Pennsyl-

vania, New Jersey and the Valley of Virginia, large numbers of them settling in this region between the Yadkin and Catawba Rivers. Dr. R. D. W. Connor in his "Race Elements In The White Population of North Carolina" says of this period, that "in a single winter more than a thousand Scotch-Irish wagons passed through the little village of Salisbury." There was at this time a third factor which helped to increase the population of Piedmont Carolina, for in 1755 the English Colonists under General Braddock were disastrously defeated by the French and Indians at Great Meadows not far from where the City of Pittsburg now is. That struck such terror into the hearts of the people of western Pennsylvania and northern Virginia, that with a fresh impetus great caravans, mostly Scotch-Irish, began moving southward to this region, many of them coming to Rowan County.

EARLIEST SERVICES

These Scotch-Irish were people of deep religious convictions. They loved their Church, and were in the habit in those Colonial days of setting up a house of worship whenever several families would settle in one locality. The Evangelist, Hugh McAden, who made a trip southward in 1755, reported that he "found Presbyterian settlements, Meeting Houses and Churches all along his route through Rowan." Dr. Jethro Rumple in his History of Rowan County, says—"The Rev. John Thompson came into this region as early as 1751, and settled near Center Church. He preached at Fourth Creek and various other stations in Rowan County for about two years. He had one preaching station near where Third Creek Church now is."

Samuel Young, already referred to, is said to have provided a school in his own home for his children. In all probability this was the first school of any kind in Third Creek community. In the year 1764 a school house stood on a spot of ground which is now just inside the Cemetery. This school is referred to by Dr. J. G. Ramsay, and was taught by James Adams, Sr. Being near the home of Samuel Young, it is

probable that it was an outgrowth of the private school which he had provided for his own children. Anyway, Rev. Elihu Spencer was invited to preach in this school house in the year just mentioned, 1764.

THE CHURCH ORGANIZED

From two sources comes authority for the belief that Third Creek Church was organized near the year 1775. In 1773 at the Spring Meeting of Orange Presbytery was presented a petition from the members of Fourth Creek Congregation asking for a division according to certain territorial limits for the purpose of establishing a second Meeting House. This division finally resulted in the organization of Bethany and Concord Churches in Iredell County, at that time a part of Rowan County. It is almost certain that this split in the Fourth Creek Congregation contributed also to the formation of Third Creek Church. In "Annals of The American Pulpit" by William B. Sprague, D.D., Volume IV, page 601 is a reference to Third Creek Church, stating that Third Creek "was formed from the middle ground between the Churches in Iredell and Thyatira." A book of sermons preached by Rev. Thomas Lyle is still extant, and is now in Mrs. Lizzie Allison's possession, Cleveland, N. C. Two of these sermons were preached at Third Creek in May, 1775. They are designated as follows—"3d Creek May 10, 1775. Some Notes of a sermon from Judges 2:10, 'And all that generation passed away. And there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel' "; and Some Notes of a sermon delivered at 3d Creek Rowan County, N. C., 15th of May, 1775. The Excellency of The Love of God, Psalm 36:7-8 'How excellent is Thy lovingkindness, O God! . . . . . They shall be satisfied with Thy lovingkindness' ". It is likely that these two sermons were preached during a Communion season, since they were so close together in time, as in that day several days of preaching usually preceded the observance of the Lord's Supper. These facts lead us to believe very strongly that

the Church here must have been organized somewhere near the year 1775.

As we know, the General Assembly of the Presbyterian Church In The United States of America was organized and had its first meeting May 21st-25th, 1789. On page 14 of Minutes of this first meeting of the Assembly is this statement—"As it may be desirable to record in this place the state of the Presbyterian Church at the time of the organization of the General Assembly, we insert the following statistics prepared in the preceding year, and published by order of the Synod of New York and Philadelphia." Then follows a table of the Ministers, and the Churches they were serving at that time, the arrangement of the table being according to Presbyteries. The table of Ministers and Churches for Orange Presbytery showed Samuel McCorkle serving as Pastor of Thyatira and Third Creek. As that was in 1789, and the table had been prepared the preceding year, Third Creek was an organized Church at least as early as 1788, and how much earlier than that we do not know as a certainty.

I. PASTORS AND STATED SUPPLIES

Having spoken of the early Colonial conditions and influences that led to the formation of Third Creek Congregation, and having approximated as nearly as we could the time of its organization, it would now be proper to speak of the Ministers who have served this Church so faithfully and well. We start with Samuel E. McCorkle, D.D., who was born in Lancaster County, Pennsylvania in 1746. When he was ten years old his parents moved to North Carolina, settling in the Thyatira community. Our authority for putting Dr. McCorkle at the head of this list is a record in the Minutes of the first meeting of the General Assembly, already referred to, showing that in the years 1788 and '89 Samuel McCorkle was serving as Pastor of Thyatira and Third Creek Churches. Since Samuel Young was one of the Elders at Thyatira, it is very likely that he and Dr. McCorkle were largely instrument-

al in bringing about the organization of Third Creek Church. We, however, cannot lay as much claim to Dr. McCorkle as can the people of Thyatira. He belonged to them in a very definite way. There he had spent most of his boyhood days, and there he served as Pastor from the very beginning of his Ministry in 1777 until 1811 when by his Heavenly Father he was called to the mansions of peace and rest. For a fuller account of Dr. McCorkle's life and work, the reader is referred to the "History of Thyatira Church," by Rev. S. C. Alexander, D.D., and Rev. Thomas W. Lingle, Ph.D.

The first resident Pastor was the Rev. Joseph Dickey Kilpaptrick—In a sense, he was virtually Third Creek's first Pastor. At least Third Creek can claim him distinctly as her own, he having played so large a part in the early life and development of this Church. He was born Oct. 8, 1763, near Poplar Tent, Cabarrus County, North Carolina. Tradition says that he was descended from a very illustrious family in North-Ireland. He attended the Humphrie Academy in the Waxhaw Settlement, South Carolina, studying under the celebrated Teacher, Rev. Robert Finley. In this school he was a classmate of Andrew Jackson who was later to become President of the United States. There too, he and Jackson contended for the hand in marriage of Miss Margaret Dickey, and the beautiful young woman decided in favor of the soldier of the Cross. A record in the old Family Bible now owned by a great-grandson, Dr. G. C. Kilpatrick of Mobile, Alabama, shows that Joseph Dickey Kilpatrick and Margaret Dickey were married in January, 1786. Returning to North Carolina, he went to Salisbury where he completed his classical studies under the learned John Brown, D.D., who was afterward president successively of Columbia College, South Carolina, and of Athens College, Georgia. He studied Theology under the noted Minister, Rev. James Hall, D.D., in Iredell County, and was ordained to the Gospel Ministry in 1792 or 1793, and we believe, immediately began his Ministry at Third Creek Church. Some have thought his Pastorate here began in 1795, but the few historical records that we have indicate that it

began earlier than that. We have seen that Dr. McCorkle was Pastor of Third Creek in 1788 and '89. As Thyatira was his principal field of service he would no doubt relinquish Third Creek as soon as practicable. It is likely that Dr. McCorkle preached here until Mr. Kilpatrick could qualify by his ordination for taking over the Pastoral functions. We know that in 1793 J. D. Kilpatrick's name appears on the roll of Ministers in the Synod of the Carolinas, and from the records of Hampden-Sydney College we ascertain that one of his sons was born in Rowan County in 1793, and we have no record of his living anywhere in Rowan except the old home near Third Creek Church. So, from the foregoing facts, we may reasonably conjecture that the year 1793 marked the beginning of his Ministry as Pastor of Third Creek Church. Death came to him in 1829 after a Pastorate here of approximately thirty seven years. This to date, has been Third Creek's longest Pastorate.

His will was made about a month before he died. In it is the note of remarkable sincerity and spirituality. In this document he shows great kindness and consideration toward each member of the family, and even to the slaves, and concludes with the earnest committal of his Congregation into the care of the Convenant-keeping God. One or two paragraphs from the will, will be sufficient to reveal those earnest desires. "In the enjoyment of my usual health of body and mind, I would ever remember my approach to death and the judgment of the quick and the dead and carefully arrange my temporal and spiritual concerns for both worlds as a pilgrim and stranger here . . . . . The two old black people shall be at liberty to choose with which of my children they will live. They must be tenderly used and well provided for . . . . . Finally, I desire to will myself, soul and body, my wife, my children and servants to the Lord to be His through the atonement of Jesus Christ forever. My dear Congregation I leave to the care of God's power and influence of His Holy Spirit to provide for and save them with me and mine and bring us to rejoice together at His right hand forever—Amen."

In 1857 the Rev. S. C. Alexander, D.D., Pastor of Back Creek Church, paid this tribue to J. D. Kilpatrick—"The great work of building up the Kingdom of Christ continued to be the all absorbing object of his life, till the 20th of September 1829, when the Lord called him to rest from his labors, and to wear His crown. Thus fell a gallant soldier. For many long years he had fought under the banner of Prince Immanuel, and proved himself faithful till the last. He was a noble man—was possessed of a large heart, generous feelings and willing hands. The great success with which he met, was owing in no small degree to his earnestness, his plain, pointed and powerful application of truth. Often while delivering his solemn message, the big, manly tear would steal down his cheek, showing that he felt what he said. He could sympathize with his people in all their distresses; hence, he and his flock were knit together in love, as were the hearts of David and Jonathan . . . . . While he lived he lived in the hearts of his people, and labored for the upbuilding of the Church and for the glory of the Redeemer's Kingdom. And now since he is dead, his memory is cherished with the fondest affection; and his works do follow him. Doubtless the effects of his life and labors will be felt on generations unborn. His body lies in Third Creek graveyard. 'He sleeps his last sleep, he has fought his last battle. No sound can awake him again', till the Archangel's trump shall bid him arise."

Other Ministers—who followed here consecutively were —Andrew Y. Lockridge 1832-37, J. M. H. Adams 1837-51, E. L. Cochrane as a Licentiate in 1852, Dr. S. O. B. Wilson as Pastor 1853-60, G. D. Parks as Stated Supply 1861-63, G. R. Brackett, D.D. as Pastor 1863-67, W. A. Wood, D.D. as Stated Supply 1867-69, E. F. Rockwell, D.D. as Stated Supply 1870-73, R. W. Boyd as Pastor 1873-78, A. L. Crawford as Stated Supply 1879-82, A. Walker White as Pastor 1883-87, and T. J. Allison as Pastor 1887-91. It is hardly necessary to give here a detailed account of the faithful ministry of these great servants of the Lord just listed, as that has been so ably and interestingly done by Dr. James G. Ramsay in his History of

this Church read at Third Creek's first Centennial celebration in 1892.

We, therefore, resume the Pastoral narratives with Rev. Robert S. Arrowood—who was born in Gaston County, N. C., in 1854. The early Christian training received in his home, his studies at Davidson College where he graduated with distinction in 1877, and his work as a Teacher some years before entering the Ministry, together with his Theological studies—all these fitted him with splendid qualifications for the Pulpit and Pastoral functions. He preached at Bethpage Church for six years and in 1891 accepted a call to Third Creek Church, preaching also at Unity and Franklin Churches, and in the Cleveland Chapel which in 1898 was organized into a Church. It was during the Ministry of this good man that Third Creek's first Centennial was observed, May 13, 1892. The good program and happy associations of that occasion are cherished in the hearts of many people who are present today. Mr. Arrowood preached at Third Creek fourteen years, his Pastorate being the second longest in the history of this Church. In 1904 he was called back into academic work by Fayetteville Presbytery. Answering that call, he founded and conducted the work of Elise High School in Moore County, where he remained till 1913, returning that year to the Pastoral duties. He died in 1919. His character is yet enshrined in the hearts of the people of Third Creek who loved him with a deep devotion.

On January 1, 1905, this Church called Rev. John D. Dean then residing in Alabama. Mr. Dean accepted the call, but died before he could reach the field.

In April 1905, Third Creek called Rev. T. H. Spence—Mr. Spence accepted, coming to this his first Pastoral charge, composed also of Cleveland and Unity Churches. Born in Ulster, Ireland—a Protestant of Protestants, Mr. Spence brought to his work here many of the great qualities which for centuries had been ingrained in the character of Third Creek people and their fathers—qualities characterized by

deep religious convictions, loyalty to a great cause, and steadfastness of faith. Mr. Spence remained till 1909. He has since held Pastorates in Smithfield, N. C., Rocky River, Cabarrus County, and since 1931 has being serving as Stated Supply of Patterson Church, near Concord, N. C.

Third Creek's next Pastoral Call was extended on Oct. 24, 1909 to Rev. Cornelius Miller— a native of Mississippi. During the Confederacy he had served his country in the Sixth Mississippi Cavalry. As a Minister of the Gospel he did faithful service in many fields, notably as an Evangelist in the Stokes County field. When Third Creek called him he was serving a group of Churches in Kings Mountain Presbytery. He accepted the Call, came, and remained nine months, preaching six sermons. Owing to ill health he was not installed as Pastor. Having served his Lord faithfully over a long period of years, the infirmities of age and rapidly declining health compelled him to give up his work, and he died two years later.

Rev. Dougald Monroe—was called by this Church in 1911. Having served faithfully in the Southern Armies in the Sixties, and having for thirty-five years been a valiant soldier of the Cross with a Ministry of several Pastorates, he came to this his last charge, serving also Cleveland, Unity, and Franklin Churches. He was much beloved by the people of this Church. His health failing, he resigned this Pastorate in 1916, and retired to the quiet life at Red Springs, N. C., from where in 1924 he went to be with his Lord.

In the summer of 1916 Rev. J. L. Yandell—labored here as Stated Supply with good success, and for several months in the following year Rev. A. E. Wallace—was here in the same capacity. In his short term of service here was observed a great Home Coming Day. This was on August 24, 1917. The attendance was large. Among the many interesting features of the program that day was a talk by an old Negro, Dick Wood who had been owned as a slave by one of the Third Creek families. He spoke of his devotion to the old Church

in which he had been baptized as an infant. Perhaps the most interesting part of the program was the reading of a short history of the early years of Third Creek life prepared by Mrs. Elizabeth Allison of Statesville, N. C. She was ninety four years old, being at that time the oldest living member of Third Creek. She was present, moving around in the crowd with remarkable activity for her age.

In 1918 Rev. J. T. Hall—was called to this Church, and accepted, serving also Cleveland and Elmwood Churches. For fifteen years he had been a Missionary to Cuba. He manifested much of the Missionary's zeal in the work of this Pastorate. His Ministry here was marked by frequent additions to the Church. He resigned in the spring of 1920, to devote his time wholly to Cleveland and Elmwood Churches. After six months he accepted a call to a field in Lafayette Presbytery.

Rev. G. H. Elmore—from Wilmington Presbytery was called in 1921. He accepted the Call, and preached here at Fifth Creek Church one year. He then resigned his Pastorate that he might accept the Presidency of Mitchell College, Statesville, N. C.

In 1923 Rev. J. E. Robinson—was called as Pastor. He accepted and for five years labored with great evangelistic ability and success. During his Ministry here approximately seventy-five members were received into this Church. In 1928 Mr. Robinson resigned in order that he might accept a call to another field in this Presbytery. He was a faithful Pastor, sound and evangelical in his preaching, and was well liked by the Congregation.

Since 1929 Rev. E. D. Brown, D. D.—has been the faithful and efficient Pastor of this flock, having the confidence and love of all the people. Besides his Pastoral duties, Dr. Brown renders valuable service to the Church in many other ways. In 1922 he was Moderator of the Synod of North Carolina. He has several times been a Commissioner to the General Assembly, is a member of the Board of Trustees of Davidson

College, also of Union Theological Seminary, and is Stated Clerk of Concord Presbytery.

Thus, Third Creek in all of her history has been served regularly by sixteen Pastors and eight Stated Supplies, or a total of twenty-four Ministers in all who have labored here since the Church was organized.

II. OFFICERS OF THIRD CREEK CHURCH

RULING ELDERS

A study of the Sessional Records together with the estimate of personal character of the men who have from time to time composed the Session, reveals that the men who have been elected to the eldership in this Church, have been and are not only men of sterling qualities in their own personal life, but have had a high sense of their duty and responsibility as representatives of the people in the government of their Church. Throughout the Church's history they have not only endeavored to set high standards, but by wise spiritual counsel, and by sterner discipline when necessary, have tried to keep the Church and her people in the way of Christ's teaching and example. The Session has been faithful in electing representatives to Presbytery and Synod, and Third Creek has been honored several times by Presbytery electing one of its Elders as a Commissioner to the General Assembly.

Down to 1892 the following men had been Elders in this Church, some serving till death, and others their removal from the bounds of the Congregation, and by transfer by Letter to other Churches—Thomas Porter, James Graham, Abel Graham, Robert Johnston, Henry C. Burke, William B. Wood, Rufus H. Kilpatrick, Jacob Hughey, Benjamin Phifer, Jacob Krider, Matthew L. Steele, Aaron V. Cowan, Thomas A. Burke, Rufus M. Roseborough, and John E. Poston, with the possibility that Andrew Morrison, Samuel Luckey, George Niblock, and Thomas Dickey were Elders in the earliest days of this Church's organization. It is possible that Samuel Young, who died in 1793, was an Elder here. He is known to have

been an Elder in Thyatira Church, and if he was one of the Charter Members of Third Creek, which is very likely, he would almost certainly have been one of the first Ruling Elders in this Church. The faithful service of all these Officers just mentioned is told in detail in the former History of Third Creek by Dr. Ramsay.

John Dickey Johnston and Dr. James Graham Ramsay were elected as Ruling Elders in 1854. Mr. Johnston died Sept. 6, 1892, having been a member of Third Creek Church forty-four years, and a faithful Elder for thirty-eight years.

Dr. Ramsay lived to the ripe age of eighty years, and was laid to rest in January 1903, having been a Ruling Elder in this Church forty-nine years. This is the longest service as an Elder in Third Creek of which we have any certain knowledge. Dr. Ramsay stood high in the Medical Profession, having a large, long and useful practice. He was a man of large usefulness and influence in both civic and religious affairs. During the Civil War he represented his district in the Confederate Congress. In 1861 he was one of the Commissioners from Concord Presbytery to the General Assembly in Augusta Georgia, at which Assembly the Southern Presbyterian Church was organized. In 1887 he was one of the principal speakers at the Semi-Centennial of Davidson College, speaking on the "Administration of Dr. Robert Hall Morrison", first president of the College. In 1892 Dr. Ramsay did a work which should, and doubtless has won forever the gratitude of Third Creek people. I refer to his History of Third Creek Church, read at its Centennial, which he had carefully and scholarly prepared from his own early recollections, and from thorough study and research made through various sources. In this work he rescued and caused to be preserved much valuable and interesting history of Third Creek which otherwise would have been lost. Again, in 1895 Dr. Ramsay was one of the principal speakers before Concord Presbytery at its Centennial, giving an interesting address on several of the earliest Ministers of the Presbytery, among them Dr. Samuel E. McCorkle, Rev. J. D. Kilpatrick, and others. Thus, we see that

Dr. Ramsay's career was highly distinguished as well as a very useful one.

In 1866 William L. Steele was elected to the eldership, and served in that capacity till his death in 1902. For fourteen years he was Clerk of the Session.

Three Elders were elected in 1884—Robert N. Fleming, John Houston Carson, and Bejamin F. Phifer. In that year Mr. Fleming was elected Clerk of the Session and served in that capacity till the transfer of his membership to another Church in 1893. Mr. Phifer moved his membership to Statesville in 1909.

Mr. Carson was an Elder of Third Creek till his death in 1925, serving as Clerk of the Session from 1903 till 1924. Mr. Carson's service as an Elder was perhaps the second longest in Third Creek's history, being forty-one years. Among the various Clerks of the Session, his service of twenty-two years in that position is the longest on record in this Church. Mr. Carson was a man who loved Third Creek with a deep devotion. His Church always came first in his interests. His faithfulness as an Elder is evidenced not only by the Sessional Records, but also by the fact that his name frequently appears in the Minutes of Presbytery as a representative from his Church.

John Varner Niblock, Rufus Milton Roseborough, Jr., and Nathan Neely Fleming were elected Elders in 1893. After a few years they all transferred by Letter to other Churches—Mr. Niblock going to Fifth Creek about 1900, Mr. Roseborough becoming a Charter Member and Elder in the Cleveland Church in 1898, and Mr. Fleming moving to Unity in 1902. Mr. Fleming had been Clerk of the Session since 1893, succeeding his brother, Robert N.

J. Washington Foster was elected an Elder in 1902, and served till his death about 1905 or 1906.

In 1903 Theophilus C. Niblock was added to the roll of Elders, and served till his death in 1931.

S. K. Carson and Round Holman were elected in 1917. They served three years an dtransferred by Letter to other Churches—Mr. Holman going to Cleveland and Mr. Carson to Elmwood.

In 1932 T. A. Niblock was elected an Elder. He served till his death in 1935.

S. E. McNeely was elcted in 1930, serving till his death in 1935. He was Clerk of the Session from 1933 till his death.

The present Elders, all giving faithful service, are—Joseph Irvin Steele and William Locke Steele elected in 1906, W. W. Fleming in 1925, and R. H. Knox in 1932. W. W. Fleming has been Clerk of the Session since 1935.

DEACONS

No records are available of election, ordination and installation of Deacons in this Church prior to the year 1869. Since that year the following have served here in the Diaconate at one time and another—John Giles Fleming, William F. Hall, Charles C. Krider, John W. Steele, John N. Morgan, William A. Luckey, John N. Phifer, Robert N. Fleming, J. A. Lyerly, J. M. Cowan, J. A. Wolfe, J. Washington Foster, James Cowan Graham, Thomas Cowan Baker, John Brevard Johnston, John S. Knox, Henry W. Wilhelm, F. A. Niblock, C. J. Fleming, T. A. Niblockand R. H. Knox. The present Deacons handling the work entrusted to them in a splendid and efficient way, are—James Turner Graham, C. R. Wood, and W. R. Current.

There seems therefore to have been in all of Third Creek's history at least thirty-four Ruling Elders and twenty-four Deacons, or a total of fifty-eight men who have served this Church in one or the other of the two official branches.

III. SONS AND DAUGHTERS IN ACTIVE CHURCH WORK

Having seen the Church at work through its Pastors, Elders and Deacons, we may now turn our attention briefly

to some of the other far reaching influences of this Congregation in its contribution in lives dedicated to the advancement of the Kingdom and the upbuilding of humanity. Particularly may we think of the men Third Creek has given to the high Calling of the Gospel Ministry.

The two first men from this Church to go into that sacred calling were Abner Williamson and Josiah James Kilpatrick, sons of Rev. Joseph D. Kilpatrick, and born in the years when their father was the Pastor of this Church. Abner W. Kilpatrick was born March 20, 1793. After attending Hampden-Sidney College and Princeton Theological Seminary, he was ordained to the Ministry in 1823. His principal Pastorate was in Harrisonburg, Virginia, serving there from 1826-1840, dying in the state of Mississippi in 1844. One of his sons entered the Ministry and lived till 1915.

Josiah James Kilpatrick was born in 1797. He graduated from Auburn Theological Seminary in 1828, was licensed by Concord Presbytery in 1829, was called as Pastor of the Fayetteville Presbyterian Church in March, 1830, was ordained and installed in that Church June 17, 1830, and died July 25, 1830. The record says—"His race was short but glorious, for he obtained the prize. He died in the triumphs of faith—in the hope and confidence of the Gospel."

Thomas P. Johnston was born in Third Creek community in 1808, and was a member of this Church. After graduating from the University of North Carolina and Union Theological Seminary, he was ordained by Concord Presbytery in 1833, going in that same year as a Missionary to Turkey in which service he remained till 1853. In that year he and other Missionaries were driven out of Turkey by persecution from the Mohammedans. The latter years of his life were spent in Home Mission work, mostly in the state of Mississippi. He died in Fort Mills, South Carolina in 1883. One of his sons, Frontis Howe Johnston, born in Constantinople, Turkey, became a Minister and had a long life of usefulness.

Paul Phifer was born in Cabarrus County, January 4, 1797. His father Matthias Phifer moved to Third Creek com-

munity in 1806, and became a member of this Church. Paul became a Charter Member of Society Baptist Church near Cool Springs. Later he became a Minister in the Baptist Church, serving as Pastor of Society and Eaton Baptist Churches, and probably others. He died in 1848 and was buried in Third Creek Cemetery. One of his brothers—Benjamin Phifer, was an Elder in this Church. Paul's son—Thomas Phifer, moved to Statesville, N. C., and became an Elder in Front Street Presbyterian Church.

Robert A. Johnston, D. D., was born of Third Creek parents in 1814. He attended Center College, and Princeton Theological Seminary. He was ordained by Transylvania Presbytery and served in the Pastorate of Lancaster and Paint Lick, Kentucky, dying in Danville, Ky., in 1886.

The next Third Creek son entering the Ministry was Barnabas Scott Krider who was born April 17, 1829. Having his High School studies under the noted French soldier—Peter Stuart Ney, he attended Davidson College, Columbia and Princeton Seminaries, and in 1856 was ordained by Concord Presbytery, becoming Pastor of Bethany and Tabor Churches. Later he served at Unity and Franklin. From 1859 till his death in 1865 he was the devoted Pastor of Thyatira Church.

William A. Wood, D. D., was the next Third Creek son to answer the call to the Ministry. Taking his preparatory work under Peter Stuart Ney and Hugh R. Hall, he then attended Davidson College, Columbia and Princeton Seminaries, and the University of Edinburgh, Scotland. He served as Pastor of Bethany, Tabor, and Fifth Creek Churches, and later at Washington, N. C. During the Civil War he was Chaplain of the Fourth North Carolina Regiment, of which his brother James Hall Wood was Colonel. After serving two years as stated Supply of this, the Church of his boyhood days, he accepted the Call in 1869 to Statesville, N. C., where for thirty-one years he was Pastor of a Church that was devoted to him with a great veneration. His death came in 1900 in the 69th year of his age.

Another son giving himself to the High Calling was Robert Zenas Johnston born in 1834, the son of Rufus D. and Alcy Graham Johnston. Mr. Johnston graduated with high honors from Davidson College, later attending Columbia Seminary, and was ordained by Concord Presbytery in 1861. His principal Pastorate was in Lincolnton, N. C., which Church he served from 1872 till his death in 1908. For some years he was Superintendent of Public Instruction in Lincoln County, for a while was Chairman of the County Board of Education, was a member of the Board of Trustees of Davidson College, and in 1887 was Moderator of the Synod of North Carolina.

Practically fifty years went by before any more men from this Church entered the Ministry, and then Nathan Neely Fleming, Jr., who was baptized here, being a son of one of Third Creek's Ruling Elders, answered the Call. He graduated from Davidson College in 1912 as Salutatorian of his class. After two years as Principal of the Mount Ulla High School, he entered Union Theological Seminary. In 1917 he was licensed by Concord Presbytery and ordained by Albemarle Presbytery, serving for a while as Assistant Pastor in the First Presbyterian Church of Tarboro, N. C. He has served in the following Pastorates—Pine Tops and Falkland, Winter Park and Delgado, and Farmville. Since 1926 he has been Pastor of Old Hawfields Church, and for several years has been Stated Clerk of Orange Presbytery.

The next Ministerial son is Horace Cowan—member of one of Third Creek's devoted and faithful families. The family moved from this community when Horace was fifteen years of age, going first to Salisbury, N. C., and later to Dickson, Tennessee. Having felt the call to the Ministry, at the age of twenty-one he was received under the care of Nashville Presbytery as a Candidate for the Ministry. He attended Dickson Normal School, Cumberland University, and Lane Theological Seminary. He was ordained to the Gospel Ministry in 1918; has served in the Pastorate—first in Georgetown, Ohio,

later at Dickson, Tenn., and since 1927 has been Pastor of Elberon Church, Cincinnati, Ohio.

John Kerr Fleming was born at Elmwood, N. C., in 1892. His High School work was done at Mount Ulla, N. C., and Pineville, N. C., after which he attended Davidson College. During the World War he served with the American Expeditionary Forecs. Returning from France in 1919, he entered Union Theological Seminary from which he graduated in 1922. In that same year he was licensed by Concord Presbytery and ordained by Wilmington Presbytery. He was pastor at Acme, N. C., 1922 to 1924, Gilbert, West Virginia 1925 to 1926, and Thomasville, N. C., 1926 to 1934. In 1935 he accepted a Call to the Flat Rock Church, Mt. Airy, N. C.

John W. Foster was born August 28, 1886, in Scotch-Irish Township, Rowan County, and while a boy, united with this Church. After attending Davidson College he spent eleven years in teaching, residing a part of that time in the State of Washingeton. He graduated from Union Seminary in 1930. In that same year he was ordained by the Presbytery of Winston-Salem and has since that time been doing a progressive and substantial work as Pastor of Cooleemee Church.

Hugh Foster brother of John W., was born in 1898. He too, was a member of this Church when a boy. He attended Cool Springs Academy, Taft Preparatory School, Park College, and the Presbyterian Theological Seminary of Chicago, graduating there in 1931. During the time he was a Seminary student he was Young Men's Worker in the Fourth Presbyterian Church of Chicago under the Pastoral direction of the noted and gifted Minister Dr. John Timothy Stone. In 1931 he was ordained in the Metropolitan Church and by the Presbytery of Washington City. Since then he has been Pastor of Fountain Presbyterian Church, Robinsonville, Ill.

The last son of this Church to date, entering the Gospel Ministry, is Earl Fleming Thompson who was born in 1909.

He graduated from Davidson College in 1931 and from Union Seminary in 1934. He was licensed by Concord Presbytery in Sept. 1934, serving for the next six months as Stated Supply of Front Street Church, Statesville, N. C. He was ordained by Kings Mountain Presbytery May 5, 1935, serving since then as Pastor of Brittain and Union Mills Churches.

MISSIONARIES

Attention has already been called to the fact that one of Third Creek's sons, the Rev. Thomas P. Johnston went as a Foreign Missionary to Turkey, giving twenty years of his life in that field.

Miss Lucy Niblock, daughter of Ruling Elder John Varner Niblock, though perhaps she was never an actual member of this Church, was yet reared in an active and faithful Third Creek family, moving to Fifth Creek when she was quite a small girl. About fifteen years ago she felt the call to th foreign field as a Missionary, and was sent by the U. S. A. Presbyterian Church to the country of Siam, where she has been serving her Saviour efficiently and devotedly. She is now at the head of a Presbyterian School for girls in Siam.

Third Creek has also had one daughter to enter the active work of Home Missions. This is Miss Lillie Fleming now Mrs. M. G. Lyerly, who for several years was a member of this Church. For nearly ten years she was an employee, giving her full time in the field of Home Mission work. After graduating from Mitchell College and the Assembly's Training School, she worked in the following places—one summer in Carol County, Virginia, three years in Gilbert, West Virginia, and five years as Director of Young People's Work in the Second Presbyterian Church, Lexington, N. C.

It seems then, fourteen men from Third Creek have gone into the Ministry, and two of her daughters into Mission work, a total of sixteen of her children going into full time service for the Kingdom.

IV. THIRD CREEK AND EDUCATION

True to the characteristics of Presbyterians who have ever stood for high standards of learning, Third Creek people have always manifested a deep interest in matters of education. As was true in so many pioneer Scotch communities, so here at Third Creek, the Church and the School came along together in making the Congregation. Attention has already been called to the fact of two schools being conducted here prior to the Revolutionary War—the school in Samuel Young's home, and the one taught by Mr. Adams in 1764 on ground which is now the heart of Third Creek Cemetery. There must also have been a school conducted here in the latter years of the American Revolution, for in the year 1781 John Linn made his will, and in the will he speaks of himself as "John Linn, School Master at Third Creek, Rowan County."

Ministers as Teachers—In these old communities like Thyatira and Third Creek, the people looked to the Minister as their leader in matters of education as well as of worship. Hence, the Minister was usually the Teacher as well as Preacher, sometimes causing to be erected a specific building in which to teach his pupils, but often using the Session House for that purpose.

Kilpatrick's Classical School—The two first Pastors of Third Creek—Dr. Samuel E. McCorkle and Rev. J. D. Kilpatrick were both great teachers. While McCorkle was teaching in his famous Zion Parnassus Academy at Thyatira, Kilpatrick was conducting a classical school near his home a little more than a mile from his Church. In this school he exerted a large influence in the development of leaders both for the State and for the Church. Among the young men attending his school was the brilliant Burton Craig of Salisbury, N. C., who became a great leader not only in Rowan County affairs, but also in the State and Nation. He served in the State Legislature of 1834, and in the U. S. Congress 1855-1859, and as a member of the North Carolina Convention of 1861. It was Craig who offered the Ordinance of Secession, and the

Ordinance was promptly adopted. Among the Ministers who studied under Kilpatrick was the Rev. James Wharey of Rutherfordton, N. C., who, according to Sprague's "Annals of The American Pulpit," travelled in 1811 to Rowan County and placed himself under the instruction of Rev. Joseph D. Kilpatrick.

To the day of his death Mr. Kilpatrick continued to manifest a keen interest in the advancement of education and in the development of educational opportunities. When the Legislature of 1820-21 granted a Charter for the founding of Western College, it named Rev. Joseph D. Kilpatrick and eighteen other men as Trustees for the new institution. As we know, the efforts to establish Western College, after a few years proved a failure. Yet out of the brief life of this institution came some of the important early movements which later resulted in the establishment of Davidson College. The Kilpatrick family has maintained the good interest in promoting higher education for today a great-grandson, Dr. Emmet Kilpatrick is a Professor in the University of South Carolina.

Ney's School—Among the outstanding schools conducted in this community in the early days was one taught by the famous French Soldier, Peter Stuart Ney. While doubtless this school did not have as much Church connection as the ones just named, yet it was one of high classical character, and was attended by many Third Creek young men, several of them becoming Presbyterian Ministers. It was Ney, who, while teaching near Davidson College, designed the seal and motto for that institution. It is the firm conviction of many that this mysterious teacher and veteran was the great Marshal Ney of the Empire of Napoleon Boneparte; that he escaped the firing squad in 1815, and came to this country. On his death bed he made this statement—"I am Marshal Ney of France." He died Nov. 15, 1846, and was buried in Third Creek Cemetery. His funeral, attended by a large number of people, was conducted by Rev. J. M. H. Adams then the Pastor of this Church.

Founding of Davidson College—Third Creek can point with just pride to the splendid part she played in helping to establish a College where young men could be trained for the Ministry and for various other duties as Christian citizens. So, in 1837 and before, when the establishment of Davidson College was being advocated, influential men in Third Creek Congregation gave their whole-hearted support to the movement. Among them was William B. Wood, a prominent Elder in this Church. His name and also that of his Pastor, J. M. H. Adams, appeared on the application to the State Legislature asking for the College Charter. Their names are found also on other early documents of Davidson, as members of Davidson's first Board of Trustees. Another Ruling Elder of Third Creek who had an important part in beginning the operation of the College, was Abel Graham, who, at the openning of Davidson in 1837, moved to Davidson to become College Steward. In this office he was to have charge of the Boarding House and be Superintendant of the College Farm. Third Creek men showed their zeal for the establishment of Davidson not only in giving money, but making large contributions in labor. Dr. Jethro Rumple in his Semi-Centennial address at Davidson in 1887, made this statement—"It is also remembered that some of the people, especially those of Third Creek Church, contributed labor instead of money, and taking their wagons, teams and servants, camped here in the woods, and spent several weeks in clearing off the grounds, building fences and in making and hauling brick". Miss Cornelia Shaw in her History of Davidson College, speaks of the same contribution. Also, entering the first Session of Davidson, and graduating in 1841 in the first Four Year Class, were two Third Creek young men who became Medical Doctors—James Graham Ramsay, and Daniel Burton Wood.

Mitchell College—When Statesville Female College, now Mitchell College, was founded in the early 1850's, the name of William B. Wood, Elder from Third Creek Church appeared on the first Board of Trustees of that institution.

The Garrison School—There have perhaps been other

private and classical schools in Third Creek community, of which at this late day we have no knowledge. The last one was conducted in Cleveland, N. C., just prior to the organization of the Cleveland Church. This was in 1896-98, and was taught by W. J. Garrison, a graduate of Davidson College. It was a subscription school, attended not only by local students, but also by many from adjacent communities. After teaching here two years, Mr. Garrison entered the Gospel Ministry. He was admired very greatly in his work as a teacher, and has been a successful man in the Ministry. He is living now in Pittsview, Alabama, and is listed in the Assembly's roll of Ministers as Rev. W. J. Garrison, D. D.

As we have noted, a large number of Third Creek's Pastors and Stated Supplies have at various times in their Ministry devoted themselves specifically to the work of teaching in High Schools and Colleges. Among them have been—Samuel E. McCorkle, D. D., J. D. Kilpatrick, J. M. H. Adams, Professor S. B. O. Wilson, R. W. Boyd, Robert S. Arrowood, Professor E. F. Rockwell, D. D., and G. H. Elmore. From Third Creek's earliest days until now many of her sons and daughters have given the whole part of their life to the teaching profession. Among them have been Robert Zenas Johnston, N. N. Fleming, Jr., J. W. Foster and Hugh Foster, and a large number of women. It would be impossible to recall the names of them all. Thus, Third Creek people have in each generation endeavored to promote the great ideals of Christian education.

V. FAMILIES OF DISTINCTION

In the Congregation of Third Creek there have always been a number of families of distinction, some of whose members have stood above the average in point of achievement and service rendered. For recognition of that fact, one has only to glance at names like the following—Johnston, Krider, Wood, Graham, Phifer, Foster, Knox, Chambers, Young, Waddell, Kilpatrick, Steele, Caldwell, Gillespie, Allison, Niblock, Ram-

say, Burke, Porter, Roseborough, Hughey, Brandon, Kerr, Hall, Irvin, and many others.

A goodly number of Third Creek men have rallied to the defense of their country in every war that the nation has waged. In 1781 on a Sabbath morning after services at Third Creek, a call was made for volunteers to fight Lord Cornwallis. In the War of 1812 Jacob Krider, a member of this Church raised a company of volunteers and served as its Captain. In the Civil War James Hall Wood was Colonel of the Fourth North Carolina Regiment. He was killed at the Battle of Snickers Gap. Joseph Chambers was a Major in the Civil War, and Henry Chambers was a Captain. Nathan Neely Fleming was a Captain, and was killed in battle. Captain Fleming was an eminent lawyer, and in 1861 was Speaker of the House of Representatives in the State Legislature.

Several Third Creek men have gone into the Medical Profession. Among them have been—T. A. Krider, D. W. Krider, D. B. Wood, J. G. Ramsay, Giles Mortimer Fleming, Ralph Plyler, and perhaps others. Dr Luther Steele

It is not claimed that all the men in these columns of distinguished service were actual members of Third Creek Church. Most of them were. They were, however, all members of Third Creek families, and thereby children of this Church. Each generation therefore has seen a steady stream of sons and daughters from Third Creek moving out to other communities, cities and states, taking their places in the various professions, and especially in the business world. Many of them have been, and many are, substantial leaders in the life of the Church and of the community, in all matters of civic and spiritual betterment where they have gone to make their homes.

VI. COMMUNION CUSTOMS AT THIRD CREEK

Twice a year—in May and October, the Sacrament of the Lord's Supper is observed at Third Creek. "Preparatory Services" are held on Saturday—with a sermon at 11:00 A.

M., picnic dinner in the grove at the noon hour, and preaching again at 2:00 P. M. The Lord's Supper is then observed at the Sunday morning service. This is the Communion custom that has obtained at Third Creek for a long number of years. A generation or two ago the "Preparatory Services" began with a sermon on Friday afternoon, followed by the Saturday and Sunday Services just discussed.

The above order of Communion Services seems to have grown out of a custom, which, in the earliest days was in general use here and in practically all Presbyterian Churches. That was the custom of admitting to the Lord's Table only those who presented a "Communion Token." The week before the Communion Service proper, was known as the "Preparation Week," and the day on which the Tokens were given to those considered worthy, was known as the "Fast Day." First, there would be several days of preaching—calling the people to prayer and repentance, earnest thought and self-examination. Saturday was usually observed as the Fast Day. On that day Tokens would be given to the members in good standing. On Sunday morning the members would bring their Tokens and after giving them to an Elder, would be seated at long tables covered with white linen. That is the custom that prevailed in the old log Church that stood here prior to 1835. It is likely that the Token Custom was adhered to for several years in the present building, for in an old copy of the Confession of Faith, once the property of John Irvin, now owned by Mrs. Q. J. Scott, Cleveland, N. C., is this inscription by pen and ink—"April 3, 1841, Fast Day At Third Creek."

Here I quote from "The Story of The Token", by Robert Shields—"When the worshippers were being dismissed on the Fast Day, the Minister and Elders stood in front of the pulpit. As members filed past, those who were in good standing and worthy to communicate were each handed a small piece of metal know as a Token." "In Scotland the Token is now being superceded by a system of checks and cards which serve to show how regularly each member waits upon the ordinance."

It is recorded of Rev. George Gillespie in Scotland—"He

never gave a Token of admission to the Lord's Supper without a trembling hand and a throbbing heart."

One of the earliest members of Thyatira Church was John Barr. He left an interesting account of his own early Religious Experiences, and in the little book, tells of the "Preparation Week." It was on a Saturday afternoon. The Pastor had called the young people together that they might receive their Tokens. Barr was a young man, and in the group. As the Minister presented to the young people their Tokens, this was his message to them— "I give you these Tokens not knowing your hearts. May the Lord give you a Token for good at His Table tomorrow."

These incidents just related describe a custom which, today, is almost forgotten, but which more than a hundred years ago was a very vital thing in the religious life of Third Creek people.

VII. THE CHURCH BUILDING

One hundred years ago our fathers erected this building to the glory of God and for His worship. It is the second edifice of worship on this ground. It is probable that the log Church which was torn down in 1835 had stood for nearly seventy-five years. The foundation stones for the new building were quarried from a ledge of granite near what is now the Woodleaf Railway Station, and were donated by Culbertsons —ancestors of the late Richard and Steele Culbertson.

First steps for the new structure were taken in 1833. In that year a Building Committee was appointed with Jacob Krider as the Chairman. The original Subscription List, though greatly worn with age, has been preserved, and shows the following promise with names and amounts pledged—

"We whose names are hereunto subscribed do promise to pay the several sums annexed to our names to a Committee consisting of Jacob Krider, W. B. Wood, Moses Graham, John Johnston, and Abel Graham, to enable said Committee to con-

tract for the building of a brick Church at Third Creek of the following dimensions, viz: The house to be built fifty-five by forty, and sixteen feet high, the house to be completed in a plain but workman like manner, with a sufficient number of doors and windows for such a house. One half of the subscription to be paid in six months from the present date, and the other when the house is finished."

Sept. 12th, 1833

Robert Johnston	$100.00
Jacob Krider	100.00
William B. Wood	100.00
Abel Graham	50.00
William P. Graham	60.00
John Johnston	50.00
Vernal Cowan	05.00
Jacob Hughey	15.00
Benjamin Hughey	05.00
Dr. Thomas Belt	05.00
John A. Roseborough	10.00
David Waddell	25.00
Thomas Bingham	05.00
Jonah Morrison	10.00
John Luckey	10.00
Abraham Bunton	02.00
John Kerr	05.00
Thomas Williamson	05.00
Sedock Griffeth	50.00
John B. Cowan	05.00
Benjamin Phifer	05.00
Levi M. Cowan	12.00
Silas Phifer	10.00
Nathan Phifer	05.00
Samuel Knox	05.00
Jacob Phifer	03.00
G. B. Waddell	15.00
John McHenry	05.00
Benjamin Knox	10.00

Joseph Chambers	40.00
Jonathan Young	25.00
William Burke	25.00
Mary Burke	10.00
Joseph Webb	05.00
George Rex, Jr.,	02.00
Samuel Luckey, Jr.,	02.00
Lemuel D. Johnston	15.00
Rufus D. Johnston	10.00
Thomas Wood	25.00
William F. Anderson	05.00
Joel Jenkins	10.00
Samuel G. Knox	45.00
John Knox	05.00
Christopher Graham	15.00
Doctor B. Graham	15.00
Nenia Cowan	05.00
George Knox	10.00
From a Benevolent Individual	10.00
James M. Graham	15.00
Benjamin Knox	10.00
W. G. Tott	15.00
Moses D. Kilpatrick	20.00
Moses Graham	40.00
Matthew L. Steele	15.00
Charles Barringer	03.00
David F. Caldwell	10.00
M. Fraley	02.00
David Fraley	02.00
Samuel Culbertson	03.00
Samuel Marlin	02.00
Samuel Marlin	02.00
James Owens	02.00
Robert N. Fleming	10.00
John Beard, Jr.	03.00
James Luckey	25.00
James Kerr, Jr.	05.00
Martin W. Phifer	01.00

Rufus H. Kilpatrick	50.00
James Kerr	30.00
Levi Niblock	10.00
John Harris	04.00
William Otrich	05.00
Allen Burroughs	02.00
Joseph Irvin	15.00
Daniel Webb	10.00
Rufus M. Roseborough	10.00
David McKnight	02.00
John Irvin	05.00
John B. McLean	05.00
Theopilus Allison	05.00
Andrew Morrison	05.00
Richard Lowery	10.00
George Gillespie	02.00
Wilson Niblock	02.00
Samuel Luckey	10.00
John Turner	05.00
John Patterson	10.00
Samuel I. Smoot	05.00
Thomas A. Patterson	01.00
Contribution From The Laidies' Female Benevolent Society of Third Creek	26.36¼
William Cowan	10.00
Received from Chun	01.00
James Kerr, Sr.	01.50
Rufus M. Roseborough	01.62
A. Y. Lockridge	20.00
Charles Griffeth for Brick	15.00
Moses D. Kilpatrick	01.29
Thomas Hall	05.00
James Locke	05.00
Abner McHenry	05.00
John Johnston	05.00
H. R. Austin	12.00
Robert Johnston for Window Sills	07.00
Grand Total of Money Subscribed	$1,466.29¼

Besides the nearly fifteen hundred dollars given in money by one hundred and three contributors, a great deal of the labor was given by members of the Congregation, especially the work needed in making the brick. Many of the men worked, and furnished freely of their teams and slaves till the building was completed.

But let us remember that the fathers who constructed this house, were builders not only of houses, but builders of a splendid community, of good homes, of Christian character and Christian Citizenship.

Thinking as we have, of the heroic spirit of devotion and faith that has motivated the splendid service of the fathers and mothers in this Church in each succeeding generation, may we not only meditate upon these things but may we pray and strive to keep alive the great ideals of Christian character and service so nobly planted here. May we be as zealous as they in good works and as steadfast as they in a saving faith.

"Faith of our fathers! living still
In spite of dungeon, fire and sword;
O how our hearts beat high with joy,
Whene'er we hear that glorious word.

Our fathers chained in prisons dark,
Were still in heart and conscience free;
And blest would be their children's fate,
If they, like them, should die for thee.

Faith of our fathers! God's great power
Shall win all nations unto thee;
And through the truth that comes from God,
Mankind shall then indeed be free.

Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach thee too, as love knows how,
By kindly words and virtuous life.

Faith of our fathers! holy faith!
We will be true to thee till death."

CENTENNIAL CELEBRATION

OF THE

BUILDING OF THIRD CREEK CHURCH

July 24, 1935

PROGRAM

10:30 A. M.

HYMN ..... All Hail The Power of Jesus Name
SCRIPTURE LESSON ..... Rev. T. H. Spence
INVOCATION ..... Rev. E. E. Gillespie, D. D.
ADDRESS OF WELCOME ..... Rev. E. D. Brown, D. D.
HYMN ..... The Church's One Foundation
HISTORY OF THIRD CREEK CHURCH ..... Rev. John K. Fleming
ADDRESS ..... Dr. Emmet Kilpatrick
HYMN ..... Faith of Our Fathers

NOON

2:00 P. M.

HYMN ..... My Faith Looks Up To Thee
ADDRESS ..... Rev. John W. Foster, a son of the Church
HYMN ..... Blest Be The Tie That Binds
BENEDICTION ..... Rev. T. H. Spence

USHERS

George Niblock — Howard Steele
James Knox — Henry Phifer

APPENDIX—A

The following Paper was read at a Home Coming Occasion, August 24, 1917. As it would no doubt be of great interest to members and friends of Third Creek Church, it is inserted here.

RECOLLECTIONS OF EARLY THIRD CREEK YEARS

By Mrs. Elizabeth Allison, Statesville, N. C.

"Mr. Kilpatrick was the first Pastor of Third Creek Church. Mr. Lockridge was the Pastor in my early days, the 30's—and the people said he was a good preacher. The Church was a log building with a high pulpit and benches. It stood near where the Session House is now. An L divided the Congregation into three or four sections. There were certain houses in which to meet the people for catechising; the young folks on the Shorter Catechism and the old on the Larger Catechism. At times the grown-ups failed to answer right, and, of course, that was a relief to the young, when they had made mistakes. His explanations were a great help to old and young. Our section met at Mr. James Luckey's. Mr. Lockridge lived in the Back Creek Congregation and preached there half his time. After his death the new Church was built and Mr. Adams was called for all his time.

We had Sunday School and two sermons a day during summer and often a sermon at intervals for the Negroes, of whom there were quite a number members. The Elders of the Church were William Wood, Jacob Krider, Robert Johnston, Rufus Kilpatrick, Abel Graham, and Ben Phifer.

Instead of having certain places to meet, the Pastor went two days in each section and visited every family to catechise them. When absent, on account of funerals, sickness or assisting at a meeting, services were held at the Church by the Elders. Mr. Kilpatrick read a sermon, and did it so well that we did not miss the regular preaching so much.

There were Singing Schools at the Church with good teachers at different times, to improve the music, and there was good Congregational singing, much better, I think, than we have now. The house was filled generally, gallery, too, and on several occasions there were so many from other Churches that services had to be held in the grove. Once when the Church was full and services commenced, a large black snake fell from the hole overhead onto the knees of some of the men. The ladies stood up in the seats until the snake was killed; but none screamed. At another time a dog followed someone to the gallery, got upon the railing, went from side to side and the people were anxious until it jumped out of the window.

Mr. Adams was at Third Creek nineteen years, went to Asheville one year; came back to Third Creek; stayed one year; had a call to Yorkville, S. C., to take charge of a female college, and died there a few years later. Professor Wilson came next. Some others can tell better than I from his coming on until now.

There were five families in my neighborhood who attended regularly at Third Creek, having to come 8 to 9 miles to get here. The roads were rough and it took a long time to make the trip to and from. We had no automobiles then and could not have gone over the roads with them if we had had. Horseback was the surest means of travel then."

APPENDIX—B

A SERMON PREACHED at THIRD CREEK MAY 10, 1775

The outline given below is that of a sermon preached at Third Creek May 10, 1775, by Rev. Thomas Lyle, who, Dr. Ramsay says, was a Minister in the Seceder or The Associate Reformed Presbyterian Church. It is a pocket size note book that contains a number of sermons by this Minister, all written in ink, and now owned by Mrs. Lizzie Allison, Cleveland, N. C. Several of the sermons are dated "1775." Two of them were preached in Fourth Creek Church (now The First Presbyterian Church of Statesville, N. C.) in February 1775. The style of penmanship is quite different from that generally used today. That, together with the worn condition due to age, makes the reading very difficult in places. Several people have assisted me in the reading, and with the exception of three or four words almost impossible to decipher, the copy here given is in very substantial agreement with the original. The work of completing the copy was too late for it to be incorporated in the main body of my paper. But I am glad that as an important and interesting record in Third Creek's history, it can hereby be preserved.

July 17, 1937. J. K. Fleming.

The Outline is as Follows—

"3d Creek May 10, 1775. Some notes of a sermon from Judges 2:10. 'And all that generation passed away. And there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel'.

Show that when the preceding good generation goes off the stage by death, and the succedding ill one comes on into place it makes a dismal change in the face of religion, especially when the fathers of the ill generation are so awfully infatuated as not to know the Lord nor yet the works He has done for Israel.

METHOD.

1st Head of the Method shal be to speak a litle of the good generation that loved ye Lord al the days of Joshua and al ye days of the Elders that outlived Joshua.

2ndly, Run the Parable betwixt that and the succeeding ill generation that knew not the Lord.

3dly, Show where it's that a generation, one so infatuated as not to know the works of mercy which the Lord has done for them.

THEN APPLY THE SUBJECT.

1st Thing Proposed was to speak a little of the former good generation that loved the Lord.

1st, Here Abraham the Patriarch and head of the believing generation was one that loved the Lord. Hence, saith He, 'I am God Almighty. Walk before Me, and be thou perfect'.

2ndly, Noah was a just man, and perfect in his generation. The whole tenor of his dispensation wrote death upon the wicked generation he lived among.

3dly, That Isaac and Jacob seemed to follow in and persevere in the good, plain, simple, honest way of venerable men that were dwelling in tents.

4thly, That the generation spoken of in the text was a good generation will be evident if we consider the tenancious regard they paid to the ordinances of the God of Israel and to Joshua His servant in the fighting of the Lord's battles.

5thly, This will be evident if we consider the believing frame of the hearts, how when the angel came up from Gilgal to Bochin, all the people wept.

6thly, That the generation spoken of in the text was a good generation is evident from the care they had to serve the Lord their God and to follow the example of their fathers

and then obey all the ordinances together with their studious harmony the works of the Lord and the wonders He had done for them.

2nd Thing was Prevalence of the Cancer of the evil wicked generation.

First breach of their covenant is that they knew not the Lord. Ignorance of the true God is a dreadful calamity, and that under the means of knowledge too.

2ndly, That when a generation turns their back on God, i.e. gives Him the back and not the face, despises Him on, and casts His comrade on blindly, Bah, they are in a dreadful condition. There is no greater insult than to turn our back, etc.

3dly, When a generation goes from evil to worse and departs further and further from God why it's hard to tell where they may land.

4thly, When a generation knows not the operation of the Lord's hand of mercy why He is not like to build up but destroy them.

5thly, When a generation turns careless and gives themselves, their soul in all manner of luxury and prodigality it's a sad sign the Lord has left them and given them up.

6thly, The filling up of a generation's cup to the brim is their openly persecuting the people of God. Lot had received many insults at the hands of the Sodomites. At last they make an attempt on his house. Now when an adulterous generation goes to that length they are near destruction.

7thly, The generation of the Jews of Christ's time were an evil and adulterous generation that sought after a sign; to their service, and that the insist. Have till death comes on them to the uttermost.

3d Thing, My Proposed Method was to show where it is that a generation is so awfully infatuated as not to know the Lord nor the work He has done for Israel.

First, It's owing to, or proceeds from the hardness and abominations of their hearts. They have made their hearts like stone . . . . and their brow is brass.

2ndly, It often proceeds from prejudice that they take up arguments against God and His tenets; hence say the Athenians of Paul's doctrine, 'It's turning the world upside down'. To the Jews it's a stumbling block and to the Greeks foolishness.

3dly, It proceeds from God's giving them up to judicial hardness and blinding. It seems they did not like to retain Him in their mind, and for this He will give them up to vile affections, and to walk in all manner of wickedness and Godlessness.

4thly, When a generation will have none of God; and desires not the knowledge of His ways, then He gives them up to the lusts of their own hearts. He freely gives them up, and then they wander on in counsels of their own, and God leaves them to chafe many strong destructions.''